WESTERN RECORDER.

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Tracts.

Who can read such facts as the following without a feeling of self reproach for unfaithfulness. The day has at length arrived, when every one may virtually become a preacher of righteousness, with the prospect of not labouring in vain. Henceforward, there can be no excuse for idleness.

From the American Tract Magazine.

DIVINE BLESSING ON THE CIRCULATION OF TRACTS.

An agent of the Baptist General Tract Society informs, that *the Swearer's Prayer* was put into the hands of a young man in Virginia who had rendered himself infamous by almost every degrading vice, particularly profaneness and intemperance.—He read it, and became deeply impressed with a sense of his awfully wicked heart and life. He at length became truly devout, and gave the most striking proofs of his conversion to God.

I have been informed, says a clergyman in the state of New-York, of the reformation, by a tract, of a most notorious profane swearer; and, in another instance, I have great encouragement to hope for the reformation of one, addicted in a high degree to intemperance. A few weeks ago, he adds, I prevailed upon a neighbouring brother to purchase a few thousand pages of tracts, to circulate in his congregation; and he has since informed me that the tract, *Quench not the Spirit*, was read in a prayer-meeting, and blessed to the awakening and conversion of a lad about 13 years of age, whose engagedness in the cause of Christ had since led to the conversion of a number of his associates. Previous to the commencement of our labours in the distribution of tracts, says also the same clergyman, we had about as many advocates for the doctrine of *Universal Salvation*, and I had strong fears that the influence of that fatal error was extended among us; but the very striking and convincing manner in which that fearful delusion is exposed in a number of tracts which we have industriously circulated, has put the enemy to confusion on that point, and now I do not know of an individual within the bounds of my congregation who will openly advocate that error!

A few months since, says an excellent clergyman in the southwestern part of the same state, (N. Y.), I was called to attend an ordination some miles distant, and taking with me some tracts, as my custom is, I presented one to a pious schoolmaster where I dined. A few days after, the following message came to me from the lady with whom the schoolmaster resided: "Sir, I have the pleasure to inform you that your tract has been the means of doing us great good. The schoolmaster carried it to his school, where it was read and copied by some of the boys; and before night, three or four were brought under deep conviction; a general seriousness was soon manifest thro'out the school; it soon spread to older persons, and now a most interesting revival of religion is enjoyed in this congregation."

One of the tracts I received from you last summer, says a clergyman in a very destitute part of the same state, found its way into a neighbourhood of fifteen or twenty families, who lived remote from any other settlement, and who were called "*the lost nation.*" There was not a pious person in the settlement, and as I have been informed, there was an entire disregard to religion and the Sabbath. This tract, *'Tis All for the Best*, was given by my brother to a woman, who carried it home, read it, was deeply affected with her condition, and sought relief in prayer from the Lord. Her husband forbade her praying in the house, and she went out into the surrounding woods in the midst of winter and there kneeled in the snow, to pray for mercy on her lost and guilty soul. This she continued to do for some weeks. But, behold! the Lord, as it is believed, heard her prayer, and gave her an interest in the Redeemer. Like the woman of Samaria, she told her neighbours that she had found the Messiah. God inclined their hearts to listen; a work of grace commenced—and the result is, that all the heads of the families of that "lost nation," except two, have become praying Christians; most of them have made a profession of religion, and their settlement, which but a short time since, was a moral wilderness, has become a christian neighbourhood. O Sir, adds this clergyman, send us tracts. Other instances of their usefulness might be mentioned. God blesses them; and will you not send them to the multitudes who have no other books or preachers?

As the slightest touch will defile a clean garment, which is not to be cleaned again without a great deal of trouble; so the conversation of the wicked and debauched will in a very short time, defile the mind of an innocent person, in a manner that will give him a great trouble to recover his former purity. You may therefore more safely venture into company with a person infected with the plague, than with a vicious man; for the worst consequence of the first is death, but of the last, the hazard of a worse destruction. For vicious people generally have a peculiar ambition to draw in the innocent to their party; and many of them are furnished with artifices and allurements but too effectual for ensnaring.—*Burg.*

Communications.

For the Western Recorder.

MR. HASTINGS—Among the most interesting and useful associations of the day, which is privileged beyond all preceding periods of the church, I cannot but place the *Maternal Association*. Upon mothers in Israel, and probably more than all other characters, the morals and piety of the rising generation are dependent. From those morals and that piety, the salt of the earth, arise all family peace and honours—all social and patriotic virtues. These spread far and wide. Like the tree in sublime and holy vision, its top reaches to the heavens; its sight to the ends of the earth; the leaves are fair, and the fruit plenteous and pleasant; on those fruits many are divinely fed. It is planted for generations to come.

More than once have I been permitted to attend on the exercises of the Maternal Association, in Utica; and to witness their mingled souls, their tears and joys in the fulfilment of their baptismal vows. This, I said, is no other than the house of God—the gate of heaven! When, and wherever *such union* prevails, there will be a rising family—a little church of lambs in the flock of Jesus. Those the Saviour will bless—for those he shed his blood.

The Association commenced three years ago, and from the last report, it appears that among the children belonging to it more than twenty are hopefully pious. *What mothers have done, mothers can do.* Go ye, then, mothers in Israel, and do likewise.

If your opinion, Mr. Editor, is with the writer, that the subject is highly interesting, and that the example also may become extensively useful, please to insert the constitution and address to mothers in the Recorder, and thus oblige

MANY READERS.

CONSTITUTION

Of the "MATERNAL ASSOCIATION" of Utica, adopted June 30th, 1824.

Deeply impressed with the great importance of bringing up our children in the nurture and admonition of the Lord, we, the subscribers, agree to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty. With a view to this object, we agree to observe the following rules:—

1. This Association shall meet on Wednesday P. M., once in two weeks.

2. Every meeting shall be opened and closed with prayer; and a collection taken up at each quarterly meeting in aid of some benevolent object.

3. The time allotted for our stated meetings shall be spent in reading such books as relate to the object of this Association, in conversing on the subject, and in prayer for divine assistance and a blessing on our exertions, especially that God would qualify our children for future usefulness in his church.

4. On the last Wednesday of September, December, March, and June, the members shall be allowed to bring to the place of meeting, such of their female children as are between four and eighteen years of age, and such of their male children as are between four and twelve years of age. At these meetings, the exercises shall be of such a nature as may seem best calculated to interest the feelings and instruct the minds of those children who attend.

5. Every member of this Association shall be considered as sacredly bound to pray for her children daily, and with them as often as convenience will permit; and to give them from time to time, the best religious instructions of which she is capable.

6. It shall be the indispensable duty of every member to qualify herself by prayer, and as opportunity may allow, by reading, for performing the arduous duties of a christian mother, and to suggest to her sister members, such hints as her own experience may furnish, or circumstances seem to render necessary.

7. Every member shall consider herself obligated by her baptismal covenant, in behalf of her children, prayerfully and perseveringly to restrain them from every course that would naturally lead to pride, vanity, or worldly mindedness; and shall look upon herself as renewing this covenant at every meeting of the Society.

8. When any member is removed by death, it shall be the duty of the Association to pay as particular attention to her children, in furnishing them with religious books, bringing them to the quarterly meetings, &c. as circumstances may render proper. The children of the deceased to be visited by two persons previously appointed by the Society.

9. Two persons shall be appointed annually by the Society, to preside alternately in the meetings, take votes, make selections from scriptures and other works, important to excite to a faithful discharge of the duties devolving upon the members thereof. A person shall also be appointed to take charge of the money, make such minutes at each meeting as she shall judge proper, and propose an annual report.

10. Any article or articles of the constitution may be amended by a majority of the members present at any annual meeting—these meetings to be holden on the last Wednesday of June.

It is recommended to the members of this Association to spend the anniversary of the birth of each child in fasting and prayer, with particular reference to that child. May He who "giveth liberally and upbraideth not," ever preside in our meetings and grant unto each of us a teachable, affectionate, and humble temper, that no root of bitterness spring up to prevent our improvement or interrupt our devotions. The promise is to us and to our children: We have publicly given them up to God; his holy name has been pronounced over them; let us see to it that we do not cause this sacred name to be treated with contempt. May Christ put his own Spirit within us, so that our children may never have occasion to say, "*What do ye more than others?*"

Recommended also, that those under our care and in our employment, be particularly remembered at the throne of grace at our meetings, and in our closets.

THE FOLLOWING

ADDRESS TO MOTHERS,

Which preceded the Constitution and Rules of the "Maternal Association" of Portland, has been adopted by the Utica Association:—

Will you permit a stranger, who is herself a mother, and who, therefore, knows from experience a mother's affection and solicitude for her offspring, to lead your attention for a few moments to the all-important and interesting duties which God has connected with this endearing relation? He is styled the Father of spirits. He is therefore in an important sense the Father of your children, and he considers them as his property. He creates them for his own glory; he gives them an existence which will be lasting as his own; he considers them as more valuable than the world which they inhabit; and to your forming hands he first commits the precious deposit, saying in effect to every mother—"Take this child and nurse it for me, and I will give thee wages." To your care and guidance, he gives the earliest, and in some respects the most important years of their existence. To you he has intrusted almost exclusively the highly responsible office of instamping on the minds of these immortal beings the earliest, and consequently the most lasting impressions which they will ever receive; the characters traced on them by your fingers will most probably remain to be read in the light of eternity; and the perusal will fill you with joy and thankfulness, or overwhelm you with anguish and despair. During that period of their existence which God has committed to your care, the mind is most ductile, the heart most susceptible, and the memory most tenacious. Hence the impressions then made are rarely if ever effaced. The habits are then unformed, the affections unengaged, & the memory unoccupied; the soul presents itself to your hand like wax to the seal; and the judicious, heaven-taught mother may trace upon it almost whatever she pleases. True, you cannot renovate the heart, or make your children heirs of salvation, but you may use means which have a tendency to produce this most desirable effect, and which will almost infallibly secure the blessing of heaven. You may avoid that false tenderness and those ruinous indulgences, which by fostering the appetites and passions of your children, prepare them for a useless, wretched life, a still more miserable death, and a despairing eternity. You may store the retentive memory with religious truths; you may restrain and correct their vicious propensities; you may place religion before them in its most winning and attractive form, by causing it to live and breathe in your example. Above all, you can consecrate them to the service of God, and pray fervently and perseveringly for those divine influences which are necessary to crown your endeavours with success. Such are the duties which God requires of every mother; and it was doubtless with a view to animate & assist you in the performance of these duties, that he implanted in the maternal breast that tender and inextinguishable affection which you feel for your offspring. Let not this affection, then, be pleaded, as it too often is, as an excuse for neglecting those duties which it was designed to aid you in performing, and which you cannot but allow to be infinitely important. Let us not thus ungratefully pervert the gift of a wise and benevolent God. Let us not blindly prefer the present gratification to the future and eternal happiness of our children; nor dread the infliction of momentary pain more than their everlasting ruin. It is not love which prompts parents to conduct like this; or if it be love, it has all the effects of hatred. It directly tends to destroy the happiness of our children in the present as well as in the future world; for no one who is acquainted with human nature can doubt, that unrestrained passions are sources of wretchedness, or that children whose inclinations are restrained with a mild but steady hand, are far happier even in the present life, than those whose vicious propensities are cherished and inflamed by parental indulgence. With truth, therefore, might the royal preacher assert, that "He who spareth the rod, hateth his son, but he that loveth him chasteneth him betimes."

Shall we then be induced by false tenderness, or any other motive, to withhold this proof of affection, when the present and future happiness of our children require it, or to neglect those important duties which the God of nature both requires & prompts us to perform? Shall we give him cause to accuse us as he did the heathen, of being without natural affection? Since he has been pleased to honour us by committing immortal souls to our care, shall we dare to abuse his confidence, and violate the sacred trust? Surely those who do this, will incur no common degree of guilt. If the condemnation of unfaithful ministers, who have to answer for the blood of souls, will be great, those of unfaithful mothers, who ruin their children by indulgence or neglect, will be little less so. Look forward to that awful day, when you must appear with your children before his tribunal who committed them to your care, and who will then demand an account of the manner in which you have discharged the sacred duties of a parent. Imagine, if you can, what will be your feelings, should you see them perish in consequence of your unfaithfulness! Think of the unutterable anguish which will then overwhelm you, should you see them with a last look of anguish and reproach, accuse you as the author of their eternal ruin!

If you would escape these agonies, and secure the reward of a faithful parent, in witnessing the eternal felicity of your offspring, sedulously improve the precious opportunity which infancy and childhood afford for training the pliant mind to habits of virtue and piety.

Frequently ask yourselves questions like these:—

Do I habitually feel and display as much concern for the spiritual as for the temporal welfare of my children?

Have they reason to infer from my conduct, that I consider their souls as more precious than their bodies? that I value religion more than learning, or reputation, or riches, or health? and that I should rather see them poor, despised and wretched, with an interest in the Redeemer, than possessors of the world without it.

Do they see in me a living example of pure, undefiled christianity?

Is my daily conduct calculated to give them a favourable opinion of religion? to place it before them in a lovely attractive form?

In a word, while I inculcate upon them the precepts of the gospel, does my example tend to counteract or increase the effect of my instructions?

Happy mothers, if you can answer these questions in a satisfactory manner. I congratulate you on the hope which you may justly entertain, that your children will be your "crown of rejoicing" in the day of Christ's appearing, when you will be able to present them to him and say—Behold thine handmaid and the children which thou hast given me. May you also be able to say—Of those which thou hast given me, I have lost none.

But should any who read this address, feel convinced that they have failed in discharging the duties of a mother, let them endeavour immediately to correct their deficiencies, and to redeem lost opportunities by sedulously improving those which remain.

Let those who perceive the importance of these duties, but feel incompetent to perform them, remember him, who has said, If any man lack wisdom, let him ask of God, and it shall be given him. Ask, then, of him, and you will infallibly obtain all the wisdom and grace which are requisite to qualify you for discharging with fidelity and success the arduous duties of a christian mother.

A MOTHER.

Portland, April 10, 1816.

N. B.—This Association, by their contributions, educated a heathen child; and this measure is earnestly recommended to similar societies; likewise, that the children be allowed to contribute for this object at the quarterly meetings.

For the Western Recorder.

DUTIES OF CLERGYMEN.—NO. X.

DOCTRINAL PREACHING.

The faithful preacher has two objects in exhibiting the doctrines of the gospel—one is, to gain for them the assent of the understanding; the other to secure for them the acknowledgment of the heart.

Wherever men have been very ignorant about gospel truth, their cavillings and objections have been substantially the same in all ages of the world. All men have by nature the same leaven of self-righteousness, and they will urge substantially the same objections against the character of the divine government. He that of old said—"Come, see my zeal for the Lord," had the spirit of the Pharisee in after times, who "thanked God that he was not like other men;" and the spirit of all those at the present day, who, while living *under the sound* of the gospel, presume to rest in external observances.

The ancient Ephraimites, who complained that the "children's teeth were set on edge," by their fathers having eaten sour grapes; and the cavillers in Paul's day, who replied against God, manifested the same spirit that sinners do in modern times, when they "charge God foolishly," in permitting the existence of sin. Multitudes, at the present day, are still found to advocate the same doctrines which first led to the ruin of our race; and what might seem strange—the same arguments that have been ten thousand times refuted and put to silence in every age of the world, where there was the least freedom of thought and investigation, will still be urged upon the unthinking multitude, as new discoveries which might serve to discredit or explain away, all the peculiar features and soul-humbling truths of the gospel.

Owing to these circumstances, it becomes necessary for the preacher frequently to exhibit the doctrines in a plain, systematic manner. If he would prevent his hearers from being unduly influenced by disbelievers, he must continue to give "line upon line, and precept upon precept;" and for this general purpose he may sometimes be sufficiently furnished, perhaps, by having recourse to his study chamber. It will often happen, however, that there is here and there a thinking man in society, who, while he maintains great decency of deportment, and gives his public vote in favour of religion, is still strongly tinctured with infidelity, and will be found to preserve some appearances of novelty in his more secret suggestions against the power of vital godliness. Such instances are much more common, I believe, than is generally supposed. These men often hold a high rank in society. They occupy those stations that are not readily accessible to gospel truth. Such men scorn the idea of being called infidels. They will speak well of their clergyman on most occasions, contribute liberally towards his support, and treat him with much personal respect: At the same time, they will strive to avoid close conversation with him on all serious subjects, and secretly exert an influence which is utterly hostile to the best interests of vital religion. Now, unless this secret influence is carefully searched out and counteracted, the preacher may for a long time continue to labour in vain, and perhaps spend his whole lifetime in exhibiting the gospel doctrines, without gaining for them even the assent of the understanding. To search out this influence requires parochial visitation; and whenever the preacher finds himself labouring in the desk, apparently to little purpose, with any portion of his hearers, I see not why he is not bound to go personally into the field of observation, where he can labour to better purpose. Nor is this so hard a task as many imagine. The objections of even learned men are generally superficial on the subject of religion; and understanding as the preacher does, the whole ground of polemical controversy, he can, with little study, adapt himself to circumstances.

But if parochial visitation is necessary to the successful presentation of the doctrines to the understanding, it is nearly indispensable towards presenting them to the acknowledgment of the heart. Men who are quite orthodox in the form of their creed, are often very hardened and stupid; and so far as instrumentality is concerned, the whole question of their salvation will depend on the dislodgment of hidden errors and secret refuges which subserve the purpose of carnal security. Now it often happens that the mere systematic preacher will so manage as unwittingly to confirm these orthodox hearers in the very errors and refuges which should be torn from them; while yet he imagines himself to be preaching the gospel with singular faithfulness.

Take the subject of depravity for example. Let the preacher give a systematic explanation of the doctrine, exhibit in detail the ordinary proofs, tell his his hearers that they are by nature the subjects of this depravity and close his address with a *slight* exhortation to the *unconverted before him*, or with an *animated appeal to sinners in general*. No one who is used to preaching will be offended with this. It is just what all are accustomed to expect. All the orthodox will commend the sermon; and perhaps imagine themselves to have been greatly benefitted. All, however, will not have been *convinced of sin*. One large portion of the orthodox, though perhaps not aware of the circumstance, will have been still secretly "waiting God's time" for the blessing of conversion in the entire attitude of a self justifying spirit; and the preacher while failing to bring this hidden error to light evidently gives them a fair opportunity to sleep over the subject, to admire the speaker, and to make a merit of subscribing to a sound creed. And thus this numerous class of men are evidently increasing in hardness and stupidity.

Another class who will subscribe to all the topics that the preacher may have presented, are in the habit of secretly regarding their own blindness of mind as a mere calamity, analagous to that of a physical defect of eyesight. They *admit* that theirs is a guilty blindness, but not *feeling* it to be so, they are continually embracing one secret refuge after another, in the form of an excuse and thus deliberately close all the avenues of spiritual perception. Their creed is correct in words; but they feel themselves to be in a pitiable state, rather than in a guilty one. They do not feel guilty for *not seeing* their own sinfulness, and not seeing it, they do not feel *to blame for not repenting*. If the preacher insists on immediate repentance, they will secretly say within themselves, "this is right, it is exactly as the preacher *should* say, yet he knows that we shall never repent without special grace; and he has no expectation of seeing us repent at the present time, if he had, he would be more in earnest." If sin begins occasionally to stare them in the face, they lament their *calamities* and again soothe themselves to rest with the idea that they are *willing to have conviction*. If the Spirit strives with them at this precise point, they will sometimes strive in their own way to

get what they suppose to be conviction, but which after all is only another form of self-justification that tends directly to quench the Spirit. They imagine that God is *unwilling to give* them conviction, and are thus blindly endeavouring to help themselves to it. But there is no end to secret excuses; and it is evident that while the preacher fails to disclose that *hidden kind* of depravity which continually shields itself under the notion of a calamity or misfortune, his very exhibitions of the doctrine will do no more than supply this class of hearers with matter for strengthening themselves in error; and carrying forward the work of self deception.

Now let the preacher go round in person amidst these orthodox classes, and like the skilful physician examine minutely into the case of individuals. He will thus readily discover their hidden mistakes; and be likely to reach their consciences with the probe of truth. If the individuals are found at first, only to exchange one mistake or refuge for another, let him still persevere in searching them; and in this way, he will become interested in their case; he will be induced to pray much for them, and will in many instances be blessed as the instrument of their conversion. And beyond all this, he will constantly be furnishing himself with new illustrations of the doctrine in question; and will almost necessarily acquire the habit of close, pointed, discriminating and earnest preaching. He will learn the important art of pressing the consciences of his hearers, just where they are the most vulnerable. When he addresses the orthodox on depravity, he will remember to *presuppose the acknowledgment* of the doctrine, and begin his address to them, just where other preachers would be likely to have left off. He will bring home at once the charge of inconsistency in such terms as may be easily apprehended. He will tell the blind sleepers & the *conviction seekers*, that they are deliberately closing up the avenues of perception and feeling by their rebellion against God; and he will lay open their dark bosoms in such a fearful manner, as almost literally to compel them to look in, and see the loathsome ravages of sin and the secret workings of corruption. He will tell them what they are thinking of, and how they are feeling and acting, and unravel all their secret sophistry and at length follow up the disclosure with the most affectionate and earnest expostulation.

The mere systematizing teacher of divinity could not do this. He would want the necessary discrimination. Tho' he should possess all that hair-splitting adroitness which appertains to the philosophy of religion; he would be destitute of just that kind of discernment which distinguishes the close, experimental, searching preacher; and he would perchance have too little of that living spirituality and earnest importunity of soul which secures the blessing of God and gives efficacy to the preached word. He might fight very manfully every species of arminianism; he might reason conclusively about the notion of imputation; and might present every class of modern distinctions with clearness and precision, and carry every hearer along with him in the argument; but at the same time, he would fail to invade the secrecies of their hearts; he would not come directly home to the bosom of the impenitent before him, like a practical operator to dissect every ligament and fibre of the soul. He would not attempt such a thing: And if he attempted any thing like it, he would probably defeat his own object at the outset, by placing the scene of observation at a distance. This art of aiming the sword of gospel truth directly at the most vulnerable points of attack is not to be acquired in the mere retirement of the study chamber; the man who would possess himself of it, must become a regular, practical experimenter out of his desk, and among the people to whom he preaches.

The style of preaching, which I am now contending for, is seldom fully appreciated; but the result of it, is in some measure seen in every genuine revival of religion. This will appear more evident, after carrying our illustrations into the other doctrines.

Your's, &c. ELIHU.

Religious Intelligence.

SANDWICH ISLANDS.

Many insinuations have been thrown out, of late, by the enemies of missions, against the management of some of the missionaries of the Sandwich Islands. These appear to have had their origin in the dissatisfaction which certain sea-faring men felt at the influence which has been exerted over the character of the native females. But shameful as is the origin of these groundless insinuations, they have found their way into one of the English *literary* periodicals, from which they have been copied into some of the journals of this country. Little credit will of course be attached to them by persons of reflection; but to put them quite at rest, the Secretary of the American Board of Commissioners has published a circular to the friends of civilization and christianity, drawn up by the missionaries, and presented to the Board by Rev. Mr. Stewart, now in this country.

"The circular was designed to meet the principal allegations against the mission, without formally quoting and refuting them; and is signed by men, who hold themselves responsible to the world for every word they have written. The six first signers are ordained missionaries, who embrace within the circle of their personal acquaintance, several presidents of our colleges, the professors of our highest theological seminaries, probably more than five hundred among our most respectable clergymen, and many thousands among our most respectable citizens."

The missionaries state publicly the ends at which they have been aiming, the means which they have used to accomplish these ends, the effects which have been actually produced by the various operations of the missionaries and teachers; and appeal to all their candid observers, as well as to an enlightened public, whether the objects accomplished are not worthy the exertions they have made. Under the last of these heads they ask—

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number? that the observance of the Sabbath should be almost universal? that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of scripture besides the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all of the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms; and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the bible? If all this is nothing, then we confess that our labours have been vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

The missionaries admit that there are remaining vices and puerilities, which are yet to be done away; but for these they will not deem themselves accountable.

If the doctrines and duties of christianity, which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations; if these doctrines and duties when faithfully taught by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathen incurable: For if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil, but if well, why should we be smitten?*

After such an appeal, the very vilest mouth of accusation must be silent.

PROGRESS OF THE REFORMATION IN IRELAND.

We have been permitted to make the following extract of a letter from a gentleman in Dublin, addressed to his parents in this city:—*Philadelphia Recorder.*

"As to Dublin, if the exertions that are there making continue, popery must either fall, or turn to open rebellion. Messrs. Bush, Mathias, Singer, and Mr. White, a very eloquent preacher in St. Mary's church, and some others of the established church, beside Mortimer and Sullivan in St. Peter's, are particularly active. The crowds that follow the latter are such that the outer gate had to be paled, leaving a narrow passage guarded by horse police, to prevent the rush. I went to hear him last Sunday evening. I went at half past four, to be in time for seven. I listened with delight to him for three hours. Besides these there are three powerful dissenting ministers:—Urwick, from Sligo, in York-street, Cooper and Stewart, in the new chapel, Abbey-st. Besides them, again, the Methodists take as efficient, though not perhaps so prominent a part. Mr. Ousely delivered four lectures on the subject. Several priests have recanted; one of them preached in St. James' church last Sunday. A priest, with father, mother, sister, and brother, read their recantation in Christ-church. Rev. Mr. Pope and a priest, are to publicly discuss their opinions the next week after Easter, in the Rotunda. This is matter of wonderful interest. In opposition to this, the other side are exerting themselves in every way; they have two chaplains preaching for them every evening, fathers Klough and Clowry, from Carlow. Their defence is indeed very weak, and is little more than scurrilous ridicule and abuse. The number of those that have joined the Protestant church since the commencement of this work, I suppose, is near two thousand. I hope it will continue."

From the Recorder & Telegraph.

GENERAL ASSOCIATION OF CONN.

This body assembled at Stratford on Tuesday the 19th ult. A very large concourse of people assembled, many from a considerable distance, when the narrative of the state of religion within the bounds of the General Association, was read, presenting on the whole such a view of the present state and future prospects of that portion of our Zion as must greatly comfort and encourage every pious heart.

This interest was increased by several verbal narratives made by gentlemen who were delegates from foreign bodies, and places blest with special revivals of religion. Statements relative to Litchfield co. were of a peculiarly encouraging character. It appeared that most of the churches in that county were signally favoured at the present time. An interesting occurrence was mentioned; in one church there was an individual who had not for some years come to the Lord's table. A christian brother had been for some time attempting to deal with him according to the rules of the gospel. The church held a meeting for prayer. mutual confession and conference, at which it was expected brethren would be present from other churches where God was pouring out his Spirit. At the commencement of the meeting the brother who was dealing with the offender, met him on the door-step, and instead of admonishing him, began to make confession to him that his motives and feelings in his course of dealing with him, had been unholy, and greatly deficient in christian love.—Said the offending brother in surprise, I supposed you wished me to make a confession to you as I ought, instead of your making confession to me. The feelings of these two brethren on the steps was immediately communicated to the church within. It melted them into tears, and they fell upon their knees and gave God thanks.

Another occurrence in the same county was mentioned. A woman had a serious conversation one morning with her husband on the duty of family prayer. He took his bible, and after pondering the passage containing the resolution of Joshua, "as for me and my house, we will serve the Lord;" he wrote it on a leaf and subscribed his name. His wife coming in and observing the leaf, the text, and her husband's name, added her own. Shortly after, his sister entering observed it, and added her name; & the result was, the three became pious, and that house, a house of prayer.

After these, and several other interesting accounts, some hundreds of the children of God, sat down together about the sacramental board.

On Thursday forenoon, a good sermon was preached; and prayer-meetings were held of an hour each, on the mornings of Wednesday and Thursday. All the meetings were well attended, and discovered a deep and solemn interest, and we cannot but hope a blessing is left for the people and pastor of the place, who will not, we trust, be soon forgotten in our best wishes and most earnest prayers.

The cause of evangelical piety in this state is manifestly on the advance. The christian bosom is expanding with holy benevolence, and the eye of christian compassion is opening upon the destitute at home and abroad.

MORAL ADVANCEMENT OF THE INDIANS.

[The following extract from a report by Judge Leib, gives a pleasing account of a school for the Indians, and of the character of the Baptist missionaries who are labouring for their benefit. The report from which this sketch is copied, was forwarded to the Department of War, office of Indian affairs, by his Excellency Governor Cass.]

Carey School on the St. Joseph.

On the 15th of August, 1826, I proceeded to the Carey establishment on the St. Joseph's, where I arrived on the 21st, and was much gratified with the improvement in all its departments. It is a world in miniature, and presents the most cheerful and consoling appearance. It has become a familiar resort of the natives, and from the benefits which they derive from it in various shapes, they begin to feel a dependence on, and a resource in it, at all times, and particularly on difficult and trying occasions. There was not a day, I might almost say an hour, in which new faces were not to be seen. The smithery affords them incalculable facilities, and is constantly filled with applicants for some essential service.

It is a touching spectacle to see them at the time of prayers fall in with the members of the institution, which they do spontaneously and cheerfully, and with a certain animation depicted on their countenances, exhibiting their internal satisfaction.

A Mr. Slater and his wife, and a Miss Purchase, from the state of Massachusetts, have arrived at the mission, with a view to devote themselves to the humane and laudable purposes of this institution, since my last visit thither. As they spent some time at my house before their departure from Detroit, an opportunity was afforded of becoming acquainted with their characters, and qualifications for their responsible undertaking; and I declare, with great pleasure, that I consider them as a precious acquisition to this wonder-working seminary.

There are at present seventy scholars, forty-two males and twenty-eight females, in various stages of improvement. Eight of the alumni of this institution, who have completed the first rudiments of education, have been transferred to academies in New-Jersey and New-York. From an acquaintance with their dispositions and faculties for learning, high expectations may be entertained of their future usefulness. One of them, Luther Rice, has an uncommonly inquisitive mind, and shows a precocity of intelligence rarely met with. Two of the boys at Carey are learning the trades of a blacksmith and shoemaker; the remainder of sufficient size, are employed occasionally on the farm. The girls are engaged in spinning, knitting, and weaving, and the loom has produced one hundred and eighty-five yards of cloth this year. Two hundred and three acres are now enclosed, of which fifteen were in wheat, fifty in Indian corn, and eight in potatoes, pumpkins, and other vegetable products. The residue is appropriated for pasture.

There have been added to the buildings since my last visit, a store-house built of hewn timber, of twenty-four feet by twenty and a most excellent grist mill worked by horses. The usefulness of this mill can scarcely be appreciated, as there is no other of any kind, within one hundred miles at least, of the establishment; and here, as benevolence is the predominating principle, all the surrounding population is benefitted by it. Since my last visit, habitations are sprinkled all over this charming country, and corn-fields are waving their tasselled tops in rich luxuriance every where around them.

Numerous Indian families have settled themselves around, and have, from the encouragement, countenance, and assistance of the missionary family, made considerable progress in agriculture. Indeed, a whole village has been formed within six miles of it, under its auspices and fostering care.

It is not in the immediate neighborhood alone, that the efforts of missionary exertion are felt. In distant places, near the mouth of the St. Joseph's, and at Grand river, the most surprising changes have taken place; strong and effective enclosures are made and making, and stock acquired. And at the latter place, the missionary family has erected several spacious buildings, including a school-house, and have improved some land. Whilst at St. Joseph's, I was solicited by a very intelligent and exemplary Indian, in behalf of his tribe, to intercede with their great father to endow an establishment on Grand river, similar to that on the St. Joseph's.

TABULAR VIEW

Of Protestant Missions throughout the world, in their geographical order.

In preparing this table, we have drawn our information chiefly from the London Missionary Register for January and February, 1827, the Missionary Herald for January, and the returns of the Secretary of War for November, 1826. We think we may safely affirm, that in no case are the numbers too large; while in many cases we know them to be too small, but have preferred leaving them as they are, rather than suffer any part of the statement to depend upon conjecture. For the same reason we have in several instances, left the places entirely blank:—

	Stations	Miss.	Native As'ts.	Pupils in sch'l	Memb. of ch'h
West Africa,	16	13	107	2259	595
South Africa,	31	55	5	775	477
African Islands,	2	11	67	2181	
Mediterranean,	10	20		949	3
Black & Caspian seas,	4	17			
Egypt,	1	5			
Siberia,	1	3			
China,	1	1	1	5	
India beyond the Ganges,	4	12		451	
India within the Ganges,	70	107	281	20237	574*
Ceylon,	20	33	44	8259	616
Indian Archipel.	13	15		218	
Australasia & Polynesia,	46	52	41	21950	2444
Guiana & the W. Indies,	74	99		3658	34406†
N. American Indians,	54	68		1783	1304
Labrador,	3	13			216
Greenland,	4	12			205
Total,	354	556	546	62125	40813

These results are cheering indeed, tho' as we said, they fall materially short of the truth, particularly in respect to native assistants, pupils in the schools, and members of the churches.—*N. Y. Obs.*

*In the first 25 years of the present century, 1407 Hindoos were admitted to baptism, by the Baptist missionaries in Bengal.

†Of this number 26,778 are coloured persons, principally slaves; in connection with the Wesleyan Methodists.

Another Corner Stone Laid.—On Wednesday morning the 20th ult. at half past 8, the corner stone of a new church to be erected on Washington-street, at the south part of this city, [Boston], was laid, accompanied with religious services. The site of the house is very pleasant, being on the east side of Washington-street, directly opposite Warren-street, a short distance south of Hollis-street Unitarian church, in the midst of a great population. This event took place, precisely two years after the corner stone of Hanover church was laid; the erection of Green street church has intervened, and the work on the foundation of another orthodox church at the north part of the city, is rapidly advancing.

Rev. Dr. Jenks introduced the services by a few remarks; the Rev. Mr. Wisner addressed the throne of grace in prayer; and Rev. Dr. Beecher made an address, which we expect to present to our readers next week. The solemnity of the assembly evinced, that the erection of a house for the living God, and the promulgation of his gospel, is felt not to be an idle ceremony.—*Rec. & Tel.*

Revivals.

Edmeston, Otsego Co. N. Y.—The last Baptist Register, contains a letter from a clergyman to the editor, giving an account of a revival in that place:—

The good work in this place, commenced in a district school, taught by one of the students of the Theological Seminary at Hamilton. The pious instructions of this teacher, accompanied by the earnest addresses they heard him make at the throne of grace, were blessed, in the hands of God, to the awakening of several of the larger scholars. A deep solemnity soon pervaded the school. The usual hours for recreation were now spent in searching the scriptures; and the big tear often bespoke the troubles of a wounded spirit, while the thoughtless began to inquire, "What meaneth this?" The light of eternity seemed to dawn. It was as solemn as silence in thick darkness. Meetings were thronged; Christians beheld the scene, and began to have great searchings of heart. The Spirit helped the infirmities of the saints, and they began to agonize at the throne of grace. It was the set time, the day of salvation, and souls were born into the kingdom. Both parents and children obtained "joy and gladness." Scholars from neighbouring districts, visiting this school, were made to share the blessings of the new covenant, and by this means, became the happy instruments of sowing the seeds of the kingdom in their own neighbourhoods. I have baptized, since the commencement of the revival, fifty-three."

More were hoping, and the work was still in progress.

Bristol, Pa.*—The episcopal church—evangelical, we suppose—in the town of Bristol has been favoured with the special outpourings of the Holy Spirit. The clergyman who has the charge of that church says, that his heart had often sunk within him at the barrenness of his prospects, so that he was almost tempted to relinquish his work in despair. On one of those occasions of despondency the thought struck his mind that by a vigorous effort, united with a sole dependence upon God, and a single eye to the glory of Jesus Christ, something might be effected.

"In this frame of mind, and with these resolutions in view, an early opportunity was taken in giving information for the promotion of them, and of an assemblage. We had the satisfaction to find that the word spoken was attended with power, and in the demonstration of the Spirit. Many upon this occasion were melted in penitence; young and aged professors of religion were awakened and determined by God's grace, to pursue their christian calling with renewed ardour, fidelity and zeal. And, blessed be God! the work has not stopped here. The word continues to be received with devout attention and deep contrition of heart; an increasing seriousness is becoming more generally manifest, but especially among such as were formerly professors of divine truth, the most of whom seem actuated by new hopes, new aversions and new desires; and we have the happiness of enumerating at least fourteen or fifteen souls, who before were dead in trespasses and sins, but are now brought into the fold of Christ, who are rejoicing in hope of the glory of God; and who give the most scriptural and satisfactory evidences of their having been born again and renewed in the spirit of their minds. Besides, on Sunday last, being Whit-Sunday, when, assisted in the services of the day by the late very useful and much beloved pastor, the Rev. Mr. Hall, we had a Pentecost season indeed. Ten new communicants, all of whom, as we trust, are subjects of grace, were added; between fifteen and twenty, who from various circumstances, had for several years unhappily retired from the communion of the church, were reinstated in their former privileges; and the Spirit of God was, although not so miraculously as of old, not less really present with us in our assembly. The accession to our communion on this day, together with that on the occasion of the administration of this ordinance on a previous one, about which time we date the commencement of the increased seriousness manifested among us, constitutes the number added, within two months past, of from thirty to thirty-five. There have been various accessions, likewise, within this time, by the sacrament of baptism, in adult persons, and several more are preparing themselves for it.

I accompany this brief sketch with but one remark. Are there any who affect to disbelieve in seasons of more than ordinary excitement, or in times of more peculiar refreshing from the presence of the Lord, and the glory of his power? My reply is, let such visit upon occasions of the kind, and if their minds are not blinded by prejudice, and their hearts deliberately steeled against impressions, they will and must believe that the work is not of man, but of God."

*This is a beautiful town lying on the Delaware river, 20 miles above Philadelphia.

Milford, Pa.—The report of the American Home Missionary Society, contains the following paragraph respecting the presbyterian congregation in this place:—

"The church in Milford, Pike co. (Pa.) was organised in 1825, and through the aid of the U. D. M. S. obtained the labours of a minister half the time. Aid has been continued to this church in the proportion of three months. Commission for half the time, twelve months, dated January 3d, 1827. This congregation has been signally blessed with the influences of the Holy Ghost for several months. A revival of religion of great power commenced there in August last, which has not yet subsided. The number of persons added to the church, as the fruits of this awakening, is 156, and the influence of this work of the Lord is extensively felt in the county, which is very destitute of the preaching of the word. The congregation is now making exertions to erect a house of worship, which it is expected will be completed the present year."

Presbytery of Onondaga, N. Y.—The narrative which was given in to the General Assembly by this Presbytery, contains the following paragraph:—

"Of the twenty-one congregations under our care, eleven have experienced, in a degree, the special influences of the Holy Spirit. The churches which have been thus favoured, are the following:—The first and second churches in Manlius; the first and second in Pompey; the second and third in Lenox; the third in Camillus; the church in La Fayette; the church in Cicero; the church in Sullivan, and the church in Syracuse. The number who, in the judgment of christian charity, have become new creatures in Christ Jesus, in the several places, may be estimated at between four and five hundred.

REVIVALS IN BERKSHIRE COUNTY.

A meeting of the Berkshire (Mass.) Association of Congregational Ministers, was held at Great Barrington on the 13th ult. The facts communicated from the different churches, were highly interesting. In Pittsfield, the number who cherish a hope, as the fruits of the present revival, is about 300. In Lee, about 250. In Lenox, about 200. In Otis, about 150. In Stockbridge, about 100. In New-Marlborough, Tyringham, and Sandisfield, about 60 each. In Great Barrington, Sheffield, and North-Stockbridge, about 40 each. In Williamstown, about 30. Also 6 in the college. In Dalton and West Stockbridge, about 30 each. In Egremont, about 15. In another town, the name of which our informant does not recollect, about 100.—In Richmond, 40 have been admitted to the communion, and several more are expected to come forward soon. Total, about 1551.

Our informant also alludes to the revivals which have been enjoyed in several towns within the Presbytery of Columbia, adjoining Berkshire county. In Green river congregation, it is though that no less than 100 have experienc-

ed a saving change. In Canaan, from 100 to 150. In Chatham, and at Lebanon Springs, number not known.

The whole number of conversions in the above-mentioned towns, and others in the same vicinity, including an extent of 40 or 50 miles, is believed to be not less than two thousand, within the past few months! If the repentance of one sinner occasions joy in heaven, how thrilling must be the emotions occasioned by the repentance of so many?

In these revivals, use has not been made of extravagant and unscriptural means; but in general, only a more faithful use of the common and ordinary means. A more general spirit of prayer has prevailed. The visitation of families has been much practiced and greatly blessed. Days of fasting and prayer have been observed. The subject of religion has been pressed home to the heart and conscience. Great solemnity and stillness have in general characterised the assemblies. Christians have found that many of those occasions which are termed "out of season" by the world, were altogether "in season;" and ministers have found that there was meaning in the words, "Be ye wise as serpents"—"be ye wise to win souls."—*N. Y. Obs.*

STATE OF RELIGION IN THE PRESBYTERY OF BUFFALO.

From the last Report of the General Assembly.

In some of our churches, there has been a revival of religion, to some extent, enjoyed during the past year. In Concord, one of the congregations under our care, sixty persons became hopefully pious. A work of grace appeared in West-Aurom, last fall, out of which 21 persons were added to the church. Considerable attention to the welfare of the soul has been manifested at the Seneca mission station; some instances of hopeful conversion occurred, both in the school and amongst the tribe; and the attention, it is hoped has not yet ceased.—In Buffalo, the Spirit of grace descended the latter part of winter; some 20 or 30 persons cherished the hope of sin pardoned through a Redeemer.

Sunday School—Norfolk Conference, Mass.—In a late meeting of the Norfolk conference of churches, in Dorchester, Massachusetts,

"The interesting fact was stated by a member of the delegation from one of the churches, that of the children who attended the Sabbath school under his superintendence in 1819, twenty-one had since become hopefully pious, while, as far as he could learn, not a child of the same age, who neglected the Sabbath school, had been made a subject of divine grace. In another instance, it was stated that twenty Sabbath school children attended an inquiry meeting, and half of them are regarded as born again."

Revival in Richmond, Va.—Since the first of September, two hundred and twenty-one members have been added to the communion of the first baptist church; the whole number added in two years, is three hundred and twenty-five; a large portion of whom are men and women whose standing and influence in society promise much usefulness to the church of which they are members, and to the general interests of Zion. An unusual number of heads of families, have been brought into the fold of God.

A correspondent writes us from Chester, N. H. that he has never known so great attention to religion in that neighbourhood, as at the present time. It is not confined to one particular denomination. All sects, all classes of people partake in its blessings.

WESTERN RECORDER.

UTICA: TUESDAY, JULY 10, 1827.

Sabbath School Celebration of the 4th of July.—Agreeably to the order of arrangements published in a late number of the Recorder for the religious celebration of the 4th inst. a union prayer-meeting was held at the Methodist chapel at sunrise. At half past 9 o'clock, the children of the union schools in this village, more than seven hundred in number, moved in procession with their teachers, the clergymen of the place and vicinity, and a throng of spectators, from Broad-street through Genesee and Liberty-streets, to the 1st Presbyterian church, where, after prayer, singing and reading of the scriptures, an excellent address was delivered on the influence of Sabbath schools, as connected with the perpetuation of our free institutions, and the progress of political, moral and religious reform throughout the world. After prayer and singing, in which the children generally engaged, accompanied by the organ, a collection was taken up for the benefit of Sabbath schools; the doxology and benediction followed; and the procession again formed and moved to a large new ware-house, not indeed to enjoy the luxuries of a rich repast, but to sit at a frugal board, containing some plain cakes, cold meats, &c., which had been provided through the kindness of the villagers. The children here occupied six long tables, and at the head and foot of each of them sat some one of the clergymen. The teachers did the honours of the table as a testimony of regard for their pupils; and the children manifested great regularity and decency of deportment. This was a scene altogether pleasing and new; and it was rendered still more impressive, by a short extemporaneous address from one of the aged and venerable clergymen present, whose patriotic heart was filled with the memory of the past, the joys of the present, and the rising, extending and animating prospects of the future. His address, though limited to a few moments, excited many important recollections.

"Is *this*," he said, "the scene of battle on the Mohawk—of massacre and captivity of which I read *sixty years ago!* How does this once terrific wilderness now blossom like the rose! What are the promises in the rising schools of every patriotic and moral virtue! Two hundred and seven years since, the pious fathers of all these northern and eastern states sought an asylum of civil and sacred liberty for us, their posterity. In 1620, this band of heroes landed at Plymouth, and built their huts on the frozen shores. Of one hundred & four, there died in the first winter, 44; so that 60 only remained to fell the immense forests, and found an empire; to erect the temples of freedom and of God, and eventually to extend throughout the world!

"*Oh, Children!* privileged beyond all former generations, how will your influence extend far and wide! How many hearts will your character and conduct grieve, or make happy! Think what your parents have done for you. Honour and obey them in the Lord, then will you claim the blessings and honours of the 5th commandment, with the promise that your days will be long and happy in this happiest of all lands.

"*Mothers! here,* few or none can feel, in recollection, the agonies of parting with sons and their fathers into the terrific forests of savage cruelty, or the field of English battles! Happy—happy mothers!

"*Young Men and Fathers!* your fair heritage is the price of millions in treasure, and the inestimable value of probably more than 200,000 precious lives, lost in war thro' the period of 150 years. How ought we to appreciate and defend a heritage so dearly bought! How much to adore the divine Giver and Preserver of these schools and fair fields of freedom!"

The children afterwards dispersed, and in the evening there were religious services in the Baptist church, which closed the appointed exercises.

Such a celebration as this, we have never before witnessed; but how infinitely preferable is it to the noise, and slow, and tumult, and excess, which have too often marked the annual celebration of our national birth-day! Here every class of virtuous citizens can participate in the scene of gladness, and derive instruction from the entertainment; and the children, especially—those rising hopes of the church and the nation—can receive the most impressive lessons of republican simplicity and equality, tempered with all due subordination, and accompanied with rich and salutary lessons of morality and religion.

Maternal Association of Utica.—The constitution and address which have been adopted by this Association, and the remarks of a valued correspondent respecting the character and importance of the institution are inserted in our columns to-day, not for the purpose of unmeaning display. A thousand such institutions ought to be formed in the country around us.

National Preacher.—No. 1st, of volume 2d, has been received. It contains two short sermons, by Dr. Beecher, on the native character of man. The Doctor's views, so far as we have examined them, appear to be similar to those of Professor Fitch, of New-Haven—or in other words, they are somewhat conformed to the modern notions of mental philosophy.

Sketches of the History of the Six Nations.—The individual alluded to in the following notice, if we mistake not, is the one who used to reside, when a boy, in the family of Mr. Kirkland, the late missionary to the Oneidas. If so, he belonged to the first little class that entered Hamilton Oneida Academy, long before its erection into a college.

From the Philadelphia Gazette.

David Cusick, an Indian of the Tuscarora tribe, has recently published in Lewiston, Niagara co. N. Y. a book entitled—"Sketches of the Ancient History of the Six Nations; comprising 1st, A tale of the foundation of the Great Island, now North America, the two infants born, and the creation of the universe. 2d, A real account of the settlement of North America, and their dissensions. 3d, Origin of the kingdom of the Five Nations, which was called a Long House; the wars, fierce animals, &c." Cusick has embodied in his work the traditions of his nation and given a most interesting narrative to the public, told in the phraseology peculiar to the people of his complexion.

A COMPREHENSIVE *Understanding.* The editor of one of our village papers "*understands*" that "the theatrical corps which have been playing in this village a week or two past," had "*a very successful engagement!*"

The Drunkard's Progress.—We have just seen a caricature sheet bearing this title, (price one shilling), which, it appears to us, is calculated to do much good. It embraces four small prints, which represent the different stages of drunkenness in a disgusting and ridiculous light.

The first print represents the morning dram—"bitters—infallible remedy for coughs, cold, consumptions, &c. with "idleness, languor, loss of appetite," &c. as the beginning of sorrow. The drunkard is seen in the foreground, with a bottle to his mouth, and two children reaching after a portion of his beverage. His wife, with an infant in her arms, is sitting pensively behind him, as if foreseeing the evil; and in the background, a cow is seen breaking over the fence, and a hog climbing over the sty.

The second part represents the licenced grog shop with its appurtenances. "Town license—reposing special trust," &c. in the licensed retailer. "Bad company, profaneness, quarrelling, gambling, obscenity, hatred of religion," &c. One is seen dead drunk on a bench, with his hat fallen off; another vomiting in front of the bar, with a bottle lying by his side; a third is in the act of drinking; a fourth is paying for his expected dram with one hand, and holding himself up with the other. Two others, a black and a white, are seen fighting with bottles in their pockets.

The third print represents a distressing family scene, with a mortgage, a writ, &c. accompanied with "loss of character, loss of natural affection, brutality, misery, disease," &c. The drunkard, unable to rise, sits down in a rage, with the tongs in his hand, endeavouring to knock down one of the children, who is running from him in a fright. The chairs are prostrated, the windows broken; and the mistress of the house sits weeping in despondency, without noticing a serious accident which has happened to the fire.

The last print, as the concluding scene, shows "poverty, beggary, pauperism," &c. A pig-sty occupies the foreground; an auction house is seen behind it; and in the background is a waggon, with the miserable family just in sight of the alms-house.

The design is intelligible to a child. It is accompanied with suitable inscriptions and passages of scripture; and in all respects suitable for general purposes of distribution.

Entire Abstinence.—This only effectual method for the suppression of intemperance, is beginning to be resorted to by the virtuous portion of community, in almost every part of the country. The following are some of the examples which have appeared in the public journals:—

Resolutions.—"The convention of congregational & presbyterian ministers in New-Hampshire, at their late meeting, resolved to abstain from spirits on all public occasions, as ordinations, dedications, &c. and by their own example, discourses and social interviews, to promote temperance. They also recommend to all members of their churches to abstain entirely from the use of ardent spirits in their families, at their labour and abroad."

"The New-Hampshire Medical Society have resolved "That it is the duty of each member to abstain entirely from distilled spirits."

"The Massachusetts Medical Society have resolved to discourage the use of ardent spirits as much as lies in their power."

The two latter must be somewhat disinterested, for intemperance makes a great deal of business for physicians.

The General Synod of the Reformed Dutch Church at their late session, "affectionately recommended to the ministers, consistories and congregations under their care, to promote the cause of temperance by precept and by example, and, as one means of furthering this most beneficial object, to discourage the *indiscriminate* use of ardent spirits in family and social circles."

Items.—Just as the Recorder was going to press, we received a fresh supply of papers, from which we select a few items:

Bible Cause in Russia.—The London Baptist Magazine is "credibly informed" that the Emperor of Russia has given permission for the establishment of the Bible Society, and that his majesty liberally patronises the institutions which enjoyed the favour of his late brother.

New Mission Proposed.—From the Missionary Herald for July, it appears that the American Board have it in contemplation to establish a mission to the Indians on the North West coast of America by a removal of a part of the missionaries from the Sandwich Islands whose health is unfavourably affected by the climate. This, on many accounts will be an important measure. The intercourse between the two countries is frequent, expeditious and safe; and the influence of missionaries may perhaps prove as salutary in the one place as in the other.

Reinforcement.—It appers from the Herald for July, that the A. B. C. F. M. contemplate fitting out in a few months, a reinforcement to the Sandwich Islands of at least *three ordained missionaries, a physician, and a printer.* At present there are but seven preachers on the islands and the number of inhabitants is 130,000, and the population scattered over a large field of territory.

Jews.—From an official statement of the number of Jews who embraced christianity in the Prussian dominions, during the years 1820, '21, '22, '23, and '24, it appears that the whole number was 543; or on an average, more than one hundred each year. The whole number of Jews in the kingdom is 75,000.

Embarkation of Missionaries destined for Bombay.—On Tuesday, June 6, Rev. *Cyrus Stone,* and Rev. *David Oliver Allen,* with their wives, and Miss *Cynthia Farrar,* embarked at Boston, in the ship Emerald, Capt. Heard, for Calcutta, expecting to proceed from thence, as soon as possible, to Bombay.

Political.

FOREIGN.

From Smyrna.—A letter from Smyrna, of April 11, says:—"The last news from Athens was, that Gen. Karaiskaki had arrived at the camp of Phaleras, to its relief; but was too weak to attack the Pacha, who is about 15,000 strong. It is generally feared that the citadel must fall, as it is said a black flag was flying upon it. Col. Fabvier commands it, and it is well known that no quarter will be given, even if surrendered; the garrison may make a desperate sortie, simultaneously with an attack from Karaiskaki upon the land side.

The Turks are making their utmost efforts to send a large force into the Morea, this campaign; but it is evident they grow weaker every year, and should the Greek revolution last seven years longer, it will ruin the Turkish empire.

The Porte will not listen to the interference of any foreign powers. They say the Greeks are their subjects, and they will grant them no terms whatever, but will have their complete submission. The Greeks, therefore, have no choice—they will be destroyed, either way, unless some effort is made this campaign, of which the arrival of Cochrane and Gen. Church give some kind of probability.

"I was a short time ago at Constantinople, and was astonished to find such a change as had occurred. The streets which were formerly crowded, are now almost deserted. It is supposed that, at the lowest calculation, 80,000 Turks have been beheaded or exiled, and new executions are daily taking place—the most trivial supposition of discontent is immediately punished with death. Such is the strict police, that I was examined, not only at every coffee house on the road, but in getting into Constantinople, underwent three different examinations, and my servant was even more strictly examined.

"Lord Cochrane, it is said, is fitting out the Greek fleet for some secret expedition; some think it may be an attempt on Mytilene. He was received in every part of Greece with great enthusiasm, and his movements will be viewed with great interest."

Smyrna.—We have received, from our correspondent, the Smyrna paper of April 6th. It states, though apparently on report, that arrangements have been made between Rear Admiral Ring, Commodore Hamilton and Colonel Dandolo, commanders of the French, English and Austrian squadrons in the Archipelago, to act in a combined manner for the suppression of piracy; and that they have concerted a system of signals for day and night.—*N. Y. Ad.*

It is stated that the Greek pirates cover their mystics, or boats, with a thin coating of grease, which makes them slip very easily through the water. A French vessel has landed a printing press, &c. at Syra. Hassan Pacha has commenced the construction of barracks for about four thousand men.

The city of Smyrna is rapidly increasing in population, if a judgment may be formed from the fact that great numbers of buildings are constructing.

Constantinople dates, of March 27th, say, that there had been many arrivals of English and continental vessels and manufactured goods. In colonial products, however, supplies were short and business small. Mocha coffee was not to be had, and this created a demand for American.

It is stated that the British troops will be withdrawn from Portugal before the end of July.

The Janus, arrived at Salem from Batavia, informs, that the rebellion of the natives was very general throughout the island of Java.

Verbal information is brought by the ship New-Jersey, arrived at Philadelphia from Canton, that the war which has recently broke out in the Chinese empire, has assumed a more serious aspect, and is extending. The Emperor has made considerable drafts on the Hong and salt merchants for assistance in protecting the country.

An English Mistake.—The London Journal of Arts, for May, just received, informs its readers, that the "American canal," which connects lake Erie with Hudson river, is now completed, and has been lately opened for the purposes of navigation; that lake Erie lies between the Atlantic ocean and the Gulf of Mexico, and that the canal was constructed as a means of communication between the two seas!

DOMESTIC.

Mr. Owen.—This gentleman has embarked from New-York for Lanark, Scotland, his former place of residence. Before he left the city, he flatly contradicted every thing of an unfavorable nature which had been published respecting his colony, said that the opposition he had experienced, was less than was to have been apprehended; and that it was useful in preventing greater numbers from flocking to his settlement than could have been possibly accommodated. Mr. O. pretends to have met with the most perfect success; he is now prepared to recommend the universal adoption of his system; and is to return in October, visit all the principal cities of the Union, and convince the whole nation that—wisdom shall henceforward live and die with him.

Destructive gale on the St. Lawrence.—On Friday night, 22d ult. says the Montreal Herald, a gale more disastrous than any recollected, visted the river St. Lawrence, and particularly that part of it called the Lake St. Peter. Fourteen rafts were shattered, and about one hundred lives were lost. One raft was wrecked opposite Pointe du Lăe, on which were thirty-two persons, eleven of whom were drowned; the others were rescued by the jolly boat of the steam-boat Waterloo. Batteaux loaded with flour, &c. were also wrecked during the gale; and the following morning the lake was literally covered with pieces of rafts, flour barrels, wreck of batteaux, &c. and presented but one vast scene of desolation. In the course of the night, some of the wrecks passed Three Rivers, upon which several persons were clinging, crying for assistance in the most appalling manner; but from the extreme darkness of the night, and violence of the tempest, the attempt to save them would have been attended with almost certain destruction. At Quebec, several vessels were dismasted and otherwise injured. At Prescott, the violence of the gale was such as to drive the water into the stores adjoining the river, and completely inundated many of them.

Calamine.—Dr. G. Troost and Mr. C. Lesseur of the New-Harmony society, in Indiana, have made a most important discovery, in a tour they took to the Missouri lead mines lately. They found at Mr. Valle's diggings in Jefferson county, Missouri, and at other places in the neighborhood, great plenty of *calamine,* the ore of zinc, usually employed to make brass, and to furnish spelter. It was unknown to the workmen there, and thrown away as useless, under the name of *dry bone.*

Connecticut River Valley.—As a matter of curiosity, we will state that a dam 150 feet high, across the Connecticut, between Mount Tom and Holyoke, would turn the river down the west side of the Mount Tom Range, into the Westfield valley; throw back the waters over a great portion of the secondary tract included in the towns of Hadley, Amherst, Sunderland, Southampton, Easthampton, Northampton, Hatfield, Whately, and Deerfield, and form an extensive lake. The rise in the river would extend to Bellows Falls, where the water would be raised 15 or 20 feet above its present level. There is sufficient evidence that in ancient days there was a natural dam much more than 150 feet high between Mount Tom and Holyoke.

The Farmer's Magazine, a British publication, recommends, on the result of actual experiment, picking off blossoms, as a means of greatly increasing the crop.

The same publication recommends sowing wheat in drills for the purpose of weeding it out in the early stages of its growth; and gives as the result of a careful experiment of this nature, an increase of one-fourth over the broadcast method of sowing.

Bugs upon Cucumbers.—The Brunswick Herald recommends the use of glauber salts dissolved in water and sprinkled upon the vine, as a security against bugs and insects. Quantity, one ounce.

Rev. Joseph Torrey has accepted the appointment of professor of the learned languages in the university of Vermont, and has entered on the duties of the appointment.

Rev. Romeo Elton, professor in Brown university, arrived at New-York, in the ship Britannia, on the 20th ult. He has been for two years travelling in Europe in pursuit of objects connected with his professorship.

Joseph Lancaster, the celebrated founder of the Lancasterian system of instruction, arrived at New-Haven a few days since from the island of St. Croix. He has been travelling in different parts of South America for several years, and has attempted to introduce his schools in Caraccas, and other places in Colombia. His plans, we understand, have not been successful, and he has left that country dissatisfied.

Mr. Rochester, secretary of the Tacubaya mission, arrived at Vera Cruz, on the 1st inst.

A beautiful white clay has been found in Vermont, which it is thought, will be suited to the manufacture of porcelain.

A quantity of tea was lately received at Cincinnati, in one hundred and twenty days from Canton, via Baltimore.

Recent Publications.—Professor Stuart's Election Sermon. Dr. Beecher's Six Sermons on the nature, occasions, signs, evils and remedy of intemperance.—Government of God desirable—seventh edition. Mason's Address on Church Music—revised edition.

Reformation.—Passing through a town near New-Haven, the sign of a grocery caught my eye, on which I began to read the disgusting advertisements, in large letters, *New Rum, Brandy, Gin,* &c. but what a grateful surprise did my feelings undergo, when upon a second look, I perceived the *New* had been exchanged for *No!* Let such changes become general, and how many aching hearts will be eased, tears dried up, and souls saved from death!—*Philanthropist.*

The New-York Advocate remarks that "the Erie canal will make in the west one large city with a single street of water in the centre of it, and towns on each side, rising up like so many blocks of buildings."

ORDINATIONS, &c.

At Richmond, Va. Rev. *Stephen Taylor* was installed pastor of the Presbyterian church on Shockoe-Hill.

At Danville, by the Presbytery of Orange, Rev. *William S. Plummer* was ordained as an evangelist.

Ordained as an evangelist, at South-Reading by Andover Association, Mr. *Samuel Nichols,* a licentiate preacher of the gospel.

Rev. *E. Evans,* from Wales, was ordained an evangelist by the New-York Independent Association.

MARRIED,

At Schenectady, *N. F. Beck,* Esq. Adjutant General, to Miss *Anna Maria,* daughter of J. Walton, Esq.

In Worthington, Mass. *Eliphalet Parish,* of Bergen, N. Y. to Miss *Zipporah Brewster,* of Worthington. This is the third sister of the same family, who has been the wife of Mr. P.

In Granby, May 30, by D. Smith, Esq. Dea. *Elisha Nash,* to widow *Mary Johnson;* both of Williamsburgh. The groom aged about *eighty-three* years; the bride *seventy-three.* Their joint ages 156.

In Portland, on the 24th May, by the Rev. Dr. Payson, Rev. *Ralph Randolph Gurley,* secretary of the American Colonization Society, Washington, D.C. to Miss *Eliza M. Gurley.*

DEATHS.

In this village, on the 8th inst. of the whooping cough, *La Rue Perrine,* only son of B. B. Drake, aged 4 years and 3 months.

In Alna, Me. Capt. *Robert Atkins,* aged 76. When first lieutenant of the U. S. galley Lincoln, he offered his services with twelve chosen men, to reduce Annapolis Royal, N. S. at that time garrisoned by 250 soldiers, with their officers, and the governor of the province—his commander consented, and he made the attack in the darkness of the night, and took the governor and the officers. The governor made an exchange for an equal number of similar grade, of Americans. He made good his retreat to the galley before day-light.

LYMAN & KELLOGG.

B. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

Dr. Chambers' Medicine.

HASTINGS & TRACY have been appointed agents for the sale of Dr. Chambers' Medicine for the Cure of Intemperance. They have just received a quantity of the Medicine, which will be sold at the same price for which it can be obtained of Dr. C. himself. The many cases of cure which have been effected by this Medicine, cannot fail to recommend it to the public attention.

Utica, July 3, 1827.

SCYTHE STONES.

20 BOXES of Norway and Greenwich (Mass.) SCYTHE STONES, of superior quality and shape, for sale by the Subscribers. T. B. SEGUR & CO.

Utica, July 2, 1827. 27w4

REMOVAL.

Parker & Hastings,

HAVE removed to No. 90, Genesee-street, near their old stand; where they will keep constantly on hand a general assortment of articles in the GROCERY LINE. Their friends and the public are respectfully invited to call.

Utica, June 25, 1827. 26w3

New Goods again.

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

"WHITE FRONT,"

"Green Door, & Brass Knocker."

No. **62,** *Genesee-Street,*

Shearman & Thomson,

Wholesale & Retail Dealers in

DRY GOODS,

generally—and particularly in

Carpetings, Leghorns, and Millinery Articles,

HAVE just received an additional supply of Spring GOODS, which they are selling at their usual cheap prices.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, May* 22, 1827. 21tf

Rensselaer Oswego Academy.

THE Public are respectfully informed, that the Subscriber has been engaged by the Trustees of this institution, as an Instructor, and that the school will be open for the reception of pupils on the first Monday of July next, at the Brick Academy, in the village of Mexico. No exertions on the part of the Teacher or the Trustees, will be wanting to render the institution worthy of public patronage. Pupils will be instructed in all the branches of learning usually taught at academies; and the terms of tuition will be, for those who attend to the higher studies, including the languages, four dollars a quarter; and for others, three dollars. Board may be had from eight to ten shillings per week.

ELIASAPH DORCHESTER.

June 2, 1827. 23

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The subjoined stanzas, which were originally communicated for the Religious Intelligencer, possess considerable merit. The fourth, however, reminds us very strongly of the following familiar lines:

To be resign'd when ills betide,
Patient when favours are denied,
And pleas'd with favours given:
Full surely this is wisdom's part,
This is that incense of the heart,
Whose fragrance smells to heaven.

On reading the Memoirs of Mary Hallam Huntington, by her father, Rev. D. Huntington, of Bridgewater, Mass.

A HAND that touch'd the poet's lyre,
And wak'd that lay of living fire
Which baffles envious gloom,
Now toiling in the vale of tears,
A monument of sorrow rears,
To mark a daughter's tomb.

The shepherd of a peaceful flock,
Who guided where the smitten rock
With healing water flows,
Beheld, divided from the rest,
A lamb that often in his breast
Had lain in fond repose.

"Give me to God!" the sufferer said,
Then meekly bow'd her beauteous head
Like snow-drop o'er the sod;
And they whose spirits yearn'd to save
Their darling from the untimely grave,
With trembling resignation gave
A cherub to their God.

To be content when pleasures fade,
Humble when sunbeams sink in shade,
And grief corrodes the breast;
To bow when strength in vain hath striven,
Nor murmur though the heart be riven,
This surely is the gift of heaven,
The type of endless rest.

Yet thou, Eternal Sire, wilt hear
The sighing of the soul sincere,
When earthly joys decline;
The mourner's woe thou wilt not scorn,
Who in their bosoms bear the thorn,
Yet toward the resurrection morn,
Still look with zeal divine. H.

A practical Illustration.—After all we have said on the subject of oratorios, the subjoined remarks of a modern traveller, respecting a musical festival which he attended in England, about two or three years since, may be sufficiently appreciated without a comment. We have never visited England; but from what we have seen of English notices of performers, we presume the following picture of a *sacred festival* is in no wise overdrawn. Was it exhibition, worship, or profanation?

We entered Birmingham in the evening, between a double row of gas-lights, just as the rain was beginning to descend copiously; and not choosing to give half a guinea for a night's lodgings at "the Hen and Chickens," after a tiresome search which carried us over half the city, we found accommodations, such as they were, at a rate somewhat lower. The reason of this extortion was, that the musical festival was now holding at Birmingham, which had brought together a large concourse of strangers. It was with great satisfaction that I learned, that the piece to be performed the next day, was the Messiah.

Going the next day to St. Philip's church, we found the avenues guarded by horse dragoons, to preserve order among the multitude, who were assembled by thousands; and paying our half guinea at the door, we were fortunate enough to secure an eligible place for hearing. The choir consisted of about two hundred performers, vocal and instrumental, the most eminent in the country. Braham commenced with the solo, "Comfort ye my people;" and in about three hours and a half, I heard for the first time the whole of this divine composition. Braham's voice is powerful, which I suspect has ever been its greatest recommendation. Some of its tones are still sweet; but others are rough and unmusical. He sings with an appearance of much effort, and his voice, I should apprehend, was losing its flexibility and grace. Knyvett's falsetto voice, not loud, but clear and mellifluous, and Bellamy's bass solos, are justly admired. That of "The trumpet shall sound," echoed by the deep, startling tones of the trombone, had a grand, and even awful effect.

Among the female performers, setting aside Madame Catalini, of whom more anon, Mrs. Salmon is the greatest favorite. Her voice is one of great compass and sweetness, which she manages with admirable skill. That of Miss Stephens is soft and mellifluous, but not powerful. Her style of singing is rather quiet than brilliant. There is also an air of too much languor and non-chalance in her manner, to fix the attention powerfully.

Who has not heard of Madame Catalini? Her reputation for being the best of all the tuneful choir in the world, may warrant a more particular notice of her. If her singing delighted me, I was disgusted with her affectation. At a pause in the performance, she was led forward, and took her seat; and immediately commenced bowing and smiling to the genteel company, which sat in the opposite gallery. Here she threw herself into a variety of postures, adjusting her dress, smiling, languishing, clasping her hands, throwing up her eyes, and *attitudenizing* in the most affected manner, till the organ began the prelude to the solo, "I know that my Redeemer liveth;" when she rose and commenced that strain, so full of pathos and trembling hope. But its effect was nearly lost on me; I could not drive her fantastic airs out of my head, sufficiently to enter into the spirit of the piece. The vast power, the richness, the compass and flexibility of her voice, however, were evident. She sang with sufficient simplicity, until she came to the penultimate syllable, to which she appended such a string of graces and embellishments, as to cause every one involuntarily to suspend breathing till she had got through. In her person she is tall and full formed; with nothing Italian in her features, except her eyes, which are full, soft, and dark; her dress was rather gaudy, and decorated with a profusion of jewels.

The musical festivals, which take place every year in England, are constituted on the following plan: A society exists, under the direction of a board of managers, consisting of lords temporal and spiritual, for the collection of charities by musical exhibitions. The most eminent performers in England are engaged; and at proper seasons, they visit the large provincial towns, where they perform three or four days in succession. The exhibition necessarily brings together great numbers of the nobility and gentry of the neighbourhood, and large sums are collected in this way. At York, the sale of tickets during the festival amounted to 15,000*l.* sterling; and the audience in the cathedral is said to have exceeded 4000.

Communication.

"CALVINISM."

We sometimes receive very singular letters on the subject of Calvinism. The following is a specimen of a recent date. The signature, "A C—N," which the writer alludes to, is the one affixed to the articles lately copied from the Vermont Episcopal Register. [See the 15th and 16th numbers of the Recorder, April 10th and 17th.]

To the Editor of the Western Recorder.

SIR—Episcopius acknowledges the favor of your remarks upon the contents of the letter which he addressed to you not long since: But without further light, he cannot agree to your statement with regard to the heterogeneous nature of items, so called. You mentioned that there are two capital faults in the statement. First, "It presents us with a partial, deranged, distorted, and mixed system of Calvinism, just as if one should take a stone, a beam, and a pound of nails, and a basket of vegetables, and accuse us of calling them a brick edifice," &c. Dear Sir—let me, without in the least degree calling in question your integrity, tell you that the points or items of doctrine, call them a brick edifice, or a stone edifice, or a castle in the air, are the very materials with which strict Calvinism is built. And I could furnish you with evidence, sufficient to occupy two or three of your numbers in proof of it. And those doctrines, (to which more might be added), are held, and inculcated in the Presbyterian churches in general, in this part of the country; and particularly in one not far distant from you.

Sir, if you deemed it improper, that any reply should be made to the letter lest it should be prejudicial to the present religious excitement; barely saying so would have been satisfactory. Sir, Episcopius is well known to some of your subscribers; therefore you ought to have published those doctrinal points, in the order they stood in the letter, or not to have made the representation which you did.

In perusing the animadversions of "A C—N," on Episcopalians, I find that he admits, that the Episcopalian system, as a system, is correct, and not contradictory in itself, not opposed to scripture or the avowed doctrine of the reformation, or "reformed churches," consequently it must be the particular manner, that a particular preacher instructed his audience and the animadversion ought to have been particularly addressed to him. But if I have a right idea of the subject which involved A C—N in such deep and pungent anxiety; the cardinal point was not admitting the total depravity of mankind as they now exist. I will therefore thank you to give me a fair and candid reply to one or two questions. We are informed that the antedeluvians, after having lived to a great age, became so corrupt, that God said it repented him that he had made man upon the earth; and therefore, he destroyed them all, except Noah, and his family. Likewise the inhabitants of Sodom and Gomorrah, became wholly corrupt; that is, they were totally depraved; and God destroyed them all except Lot, and his two daughters. Now, when were the antedeluvians and Sodomites totally depraved? Was it as soon as they existed, or as soon as they arrived to moral agency; or was it when they had filled up the measure of their iniquity, and prepared themselves for destruction? If you reply, that total depravity descended to all mankind from Adam, in consequence of their connection with him, I would ask from what source did Adam's total depravity proceed, that caused him to transgress as simple and reasonable a command, as was ever given to mankind?

With due respect, I subscribe,
Your's, &c. EPISCOPIUS.

N. B. Sir, if you or any one else wish to know who Episcopius is, his proper name will not be withholden. E.

REMARKS.—In reply to the foregoing article, we would remark—

1st. That the leading doctrines of christianity, those great mysteries which are mutually dependent upon each other, cannot be fully and satisfactorily presented in a few abstract propositions. For example—no five single connected or disconnected propositions, respecting *holiness, depravity, helplessness, election,* and *sovereignty,* can give an adequate idea of the nature of the things which are comprehended under these appellatives, or show their mutual relations and disconnections: If one of the five (that which respects the nature of holiness for instance) is omitted in their presentation, then there is also given a *partial* system; if besides this, the propositions should be promiscuously arranged according to this collocation, *sovereignty, helplessness, election, depravity,* (which collocation naturally leads to misapprehension), then there is given a deranged system, which is also easily distorted in its proportions by the remarks of the commentator. If in addition to all this, there is an accusation by way of inference that these doctrines present us *necessarily* with an *unjust* God, instead of a God of *holiness*, then there is given a mixed system; and if Calvinists are accused of holding to such a system, then the accuser, however honest in his intentions—and we never meant to accuse Episcopius of *dis*honesty—is chargeable with the mistakes which have been imputed to him. This is precisely what we meant by "a brick edifice," &c. Brick and stones and beams, it is true, are "the very materials" with which a brick house "is built;" yet these materials when different in their proportions and different in their arrangement, might be also "the very materials" of a *stone* house or a *wooden* one—or the materials of a wall, a prison, an arsenal, a tower, or almost any thing else.

Single propositions, it is true, are often found in the creeds of Calvinists; but it is equally true that these are explained with great care and minuteness in the writings of Calvinists generally, for the very purpose of preventing misapprehension.

2d. As to total depravity, a mere definition of terms will show the bearing of Episcopius' questions respecting it. By total depravity, Calvinists understand a *total absence of holiness*, with its attendant consequences. The man who is thus depraved, not only does things which are wrong, but he even does right things in a wrong manner and with unworthy motives. Hence, though he may not have filled up the full measure of his iniquity, he does nothing holy, and therefore is totally unfit while in this state for the society or the enjoyments of holy beings. The time when men are thus totally depraved is the precise time, when, as moral beings, they are totally destitute of holiness.

3d. As to the supposed individuality of "A C—N's" remarks in the Episcopal Register—unless we have misapprehended him, he had direct reference to a class of preachers which is somewhat extensive: But we have never undertaken to become his exact commentator. We know nothing of him but what appears in his writings.

4th. The chief reasons which induced us to decline the former communication of Episcopius were, as has already been intimated, that it embraced too many abstract and disconnected propositions; and that these as he had arranged them, would naturally lead to more misapprehension than could easily have been removed by the single comment of the Editor. We do not accuse Episcopius of any design in this; though we know nothing of him or of his acquaintance with any of our "*subscribers.*"

5th. As to what Episcopius means by "the Episcopalian system, as a system," we are somewhat in the dark. If he means the thirty-nine articles, as the evangelical explain them, we admit their correctness. If he adheres to High Church definitions, we refer him to our former articles on the High Church. If he refers to sacraments, to the liturgy, or to forms and ceremonies, or to all of these things combined, the question most important is, what significancy he attaches to them. *Our* views on these topics have been fully explained; and how much they differ from the views of A C—N, still remains to be seen.

Miscellaneous.

From the Connecticut Observer.

MR. EDITOR—As I was just now looking over some papers, I found some thoughts which were put together, while as yet I had no hope that my sins were pardoned; and when I thought I had reason to complain, "No man careth for my soul." G.

ADDRESS TO CHRISTIANS.

"Let me alone, and let me perish!"

You may perhaps *think* the above a strange and unreasonable request. But strange as it is, let me see if I cannot show that it is reasonable.

I would first observe, that it is in vain for you to talk to me of the danger of my condition; for of this I have long been sensible. If you ask why I do not then escape from this danger? I answer, I am utterly unable to escape—my strength is weakness; and you are even less able to help me than I am to help myself. And why not *let me alone?* If God sees fit to make me one of his children, he will do it in his own appointed time. You cannot take the work out of his hands, nor make him change his purpose. And why then not *let me alone?* If I must perish, what good will it do to warn me? Your reproofs and warnings only harrass my troubled mind, and prevent my taking a moment's peace even in this world. But this is not all. If I slight them, it will increase my guilt, and of course make my condemnation the more dreadful. If I must perish, why will you not let me take a little solitary comfort here, by forgetting the danger to which I am exposed?

But, perhaps, you are ready to tell me that you have the example of holy men of old. Isaiah expostulated with Israel, and warned them, saying—"Wash you, & make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Jeremiah exclaimed, "O that my head were waters, and mine eyes a fountain of tears!" "Paul's spirit was stirred in him, when he saw the city wholly given to idolatry." To this I answer, those men were not perfect; they partook of the sympathies common to our nature; so how can they be your example?

But, perhaps, you will next tell me of a perfect example. "Christ wept over, and expostulated with the Jews, when he knew them to be the incorrigible enemies of God." But Christ *was* perfect. The Jews could not find reason to charge him with an inconsistency between his theory and practice. He lived what he taught. With you the case is different. There appears to be good reason to address you in the language of the proverb—"Physician, heal thyself." You are not perfect; and it cannot be expected that you will do exactly as your Lord and Master did.

And now, Christian—(I had like to have said *friends*) do you not think the above arguments conclusive? And do you not agree with the sentiments above advanced?

Well! from the conduct of many of you, I should suppose you did!

Let scripture and reason teach you whether or not you ought to comply with the request of an UNBELIEVER.

REPENTANCE.

1. How shall I know by some infallible token, that I am a true penitent? What, and if I weep for my sins? Will you not then give me leave to conclude that my heart is right with God, and at enmity with sin? It may be so. But there are some friends that weep at parting. And is not thy weeping a sorrow of affection? It is a sad thing to part with our long companion. O, it may be thou weepest because thou wouldst have a sign to cozen thyself withal. Some men are more desirous to have a sign than the thing signified. They would do something to show their repentance, that themselves may believe themselves to be penitents, having no reason from within to believe so.

2. Can a man pray against his sin, and yet continue the love and practice of it? So did St. Austin: When in his youth he was tempted to lust and uncleanness, he prayed against it and secretly desired that God would not hear him. In this he was mistaken. For no man did ever heartily pray against his sin in the midst of a temptation to it, if he did in any sense or degree listen to the temptation. For to pray against a sin is to have desires contrary to it, and that cannot consist with any love of kindness to it.

3. To repent truly is to die unto sin. Many however, think their repentance sufficient when they break off the grosser sins of their life; and the repentance of many consists of nothing more than the exchange of one set of sins for another. They seem to have buried in the grave their old favourites; but, alas! they continue still to wear their pictures and images above their heart. He certainly is very much in love with sin, and parts with it very unwillingly, that keeps its picture and wears its favour, and delights in the fancy of it, even with the same desire as a most passionate widow parts with her dearest husband, even when she can no longer enjoy him. But certainly her gazing all day upon his picture, and weeping over his robe, and wringing her hands over his children, are no great signs that she hated him. And just so do most men hate and accordingly part with their sins.

4. Confession of sins is in order to forsaking them. But then confession must not be like the unlading of a ship, to take in a new cargo. Nor should it resemble the *bleating of the calves, and the lowing of the oxen*, which Saul reserved after the spoil of Agag; which proclaims the sin, but does nothing towards its cure.

5. Repentance glorifies God. For if God is glorified in the sun and moon—in the rare fabric of the honey-comb, and in the discipline of bees; in the little houses of the birds, and in the curiosity of an eye; much rather will he be pleased to behold himself in the glasses of our obedience, in the emanations of our will and understanding.

Material things soon reach the end of their progress, and arrive at a point beyond which they cannot go. Instinct grows apace, and the animal is soon complete in all its faculties and powers. Man ripens more slowly, because he ripens for immortality.—*Logan.*

NEW GOODS.
NO. 106.
Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.
Utica, April 10, 1827. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.
Utica, May 29, 1827. 23tf

Draper's & Tailor's Notice.

THE MANCHESTER has taken into copartnership, ABM B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.
Utica, Jan. 1, 1827. 1

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 83 Genesee Street.

NEW GOODS.
No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1826. 79tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE,
JOHN GRIFFITH.
Trenton, May 18, 1827. 21m3

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
February 3, 1827. 3tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash*. *Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.
Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.